MRS. CARRIE WARNER.

Member of St. Thomas church and one of the most successful and wide-awake Afro-American business women in Chicago.

Mrs. Carrie Warner who is one of the wide-awake Afro-American business women of Chicago, was born in the little city of Troy, Lincoln county, Mo. She received her education in the schools of her native city. After budding into womanhood she and her mother removed to the city of St. Louis, where they resided for twelve years While living in the last named city in order to earn an honest living Mrs. Warner labored very hard. She was not above washing and ironing for many wealthy families of that city which is to her everlasting credit it shows that she was not raised up with a golden spoon in her mouth.

Eight years ago she came to this city to reside, and being full of pluck and ambitious Mrs. Warner, decided to learn some trade or profession so that she could earn an independent living for herself; consequently she devoted her spare time to studying the art of manicuring and facial treatment and she finally graduated from the Moler College, 435 Wabash ave., and without the least doubt she has thoroughly mastered her profession.

For over four years Mrs. Warner has more than successfully conducted Chiropodist and Manicure Parlors at 182 State st., room 44, phone Central 5832, Residence Phone Blue 3985, and it is pleasant to state, that her richly and cheerfully furnished manicure parlors are frequented by hundreds of the best and the wealthiest white ladies in this city which is sufficient to prove that Mrs. Warner is a popular and a successful business woman.

She is a member of St. Thomas church and almost two years ago Mrs. Warner moved into a lovely little home of her own 5223 Dearborn st., and she has the tact of making fast freinds of those who have the extreme pleasure of forming her acquaintance.

MRS. JACOB L. PARKS.

Who is the personification of the highest type of Afro-American womanhood, and she is a factor in the social life of this great city.

Mrs. Jacob L. Parker, the devoted wife of genial "Jake" Parks, 3155 State street, who stands at the head of the Afro-American undertakers and embalmers in this big town, was born in Detroit, Mich., She was formerly Miss Grace May Slaughter, and her parents were among the best and most highly respected members of the race in that city.

In December, 1901, she became united in marriage to Mr. Parks, It was the grandest wedding ever held among the cream of the four hundred in Detroit and when they departed for Chicago hundreds of her friends escorted her to the depot and the presents received were too numerous to mention.

This fact however did not turn the head of Mrs. Parks who is a very sensible woman and in order to assist her husband to settle down to a solid foundation in his business she insisted on living in small quarters in the rear of his establishment for the purpose of cutting down expenses, and late and early she could be found working to assist him to increase his business. She closed her eyes to society and it was all business with her, and Mr. Parks is willing to let the world know that without the assistance of his good wife he would not be near as prosperous as he is today.

Mrs. Parks is highly educated in music, as well as a practical training and she sings and plays in a charming manner. But as she has settled down to a business life, it is difficult to induce her to participate in musical functions. She is an ideal domestic helpmate of her husband, nevertheless she is very popular and highly esteemed by the cream of the four hundred.

FREDERICK DOUGLASS—AN ELOQUENT TRIBUTE TO HIS MEMORY.

BY DOCTOR OWEN MEREIDTH WALLER, BROOKLYN, N. Y.

I shall not go into the events and details of a career so wonderful that even our school children have added them to their limited category of the lights of history, nor will I venture, in this article, to analyze a character so far honored from my experience and mental grasp. I will attmept only to impart some impressions that the life of Frederick Douglass made upon me, and in so doing point out something of what I will call his prophetic grasp of coming conditions and events, which, to my mind, clearly indicates an endowment of statesmanship in the highest and best sense of the word." To see Frederick Douglass was to look upon a man. His manliness, then, I will first consider. I had the honor of meeting and conversing with Frederick Douglass on but one occasion. It was during the encampment of the Grand Army in Boston in the summer of 1890. Apart from his remarkable reputation at home and abroad, no one could meet Frederick Douglass for the first time without feeling his presence. When he came in the room I realized that some one had added presence to a gathering of ordinary mortals. He was manly in physique and bearing, manly in address, as well as manly in the acquisition of his sublime character and illustrious reputation. His first discrimination between what was really of the nature of manhood and what was not, even from childhood days indicated the possession of a well balanced mind and sound common sense. He seemed always able to distinguish manliness from mannishness, and courage from foolhardiness even in the darkest days of slavery on the eastern shore of Maryland. He was manly enough to know when a man, though in bondage, had far better die than breathe, and so a biographer writes, after Douglass had submitted to inhuman and cowardly treatment, and had in vain appealed with Caesar, in the person of his owner: "Henry Bibb, to avoid chastisement, strewed his master's bed with pramer leaves, and was whipped; Frederick Douglass quietly pocketed a like fetiche, compared his muscles with those of Covey and whipped him." On another and later occasion in Gardiner's shipyard in Baltimore Frederick Douglass gave an exhibition of his indomitable physical courage. His manliness at a later day was put to a test supremer than the physical. It was after his escape from bondage, after the early days of struggle for existence in the midst of the heartless competition of the North, after his rise to eminence as an orator and his splendid reception abroad, after making illustrious friends and attracting to himself admirers of no mean station. It was when he felt bound to think for himself, and reached his own conclusions concerning the work of an abolitinist, and the true meaning and spirit of the Constitution of these United States. It was no small matter for Frederick Douglass to find himself taking an opposite view, and assuming a position other than that advocated by William Lloyd Garrison and his associates who, in so many ways, were responsible for the discovery of Douglass. "Upon a reconsideration of the whole subject I became convinced," writes Mr. Douglass, "that there was no necessity for dissolving the union between the northern and southern states; that to abstain from voting was to refuse to exercise a legitimate and powerful means for abolishing slavery; and that the Constitution of the United States not only contained no guarantee in favor of slavery, but on the contrary it is in its letter and spirit an anti-slavery instrument, demanding the abolition of slavery as a condition of its own existence, as the supreme law of the land." You can readily perceive how courageous this man must have been to oppose his interpretation of the Constitution to that of the whole body of Abolitionists who strictly maintained that it not only countenanced, but protected, slavery. This change of his position was brought about by an equally manly determination to publish a newspaper, though his white friends of that day could not believe that a colored man could display sufficient ability to manage one. In Frederick Douglass' newspaper, the North Star, Mr. Douglass established the precedent of both ability and success in such an undertaking. At a later day I learned from the public prints that Mr. Douglass lost none of this pistine characteristic of manliness, for while I cannot speak with greater accuracy or fulness than the light I received on the subject from the press, yet I feel there is every reason to believe that beneath and behind that resignation of his diplomatic position in Hayti there was this same characteristic of manliness at work. If there is one quality needed to -day more than another by us, living as we are under the most aggravating conditions, it is manliness, rightly understood and exercised. But manliness is not self-assertion, it is not boisterousness, it is not immodesty, it is to know what is due and becoming a man, and then to demand it. If we possessed the spirit of Mr. Douglass as ten millions of people there would be no New York race riots, and yet there would be ten millions of live colored people here. Says Mr. Douglass of the days of bondage: "The old doctrine that submission is the best cure for outrage and wrong does not hold good on the slave plantation. He is whipped oftenest who is whipped easiest. You can shoot me, but you can't whip me, said a slave to Rigby Hepkins, and the result was that he was neither whipped nor shot. If the latter had been his fate it would have been less deplorable than the living and lingering death to which cowardly and slavish souls are subjected." There, I believe is the keynote to our present condition.

Every man's house is his castle, and no man under God's sun has the right to order me to leave my wife, children and home, and run or exile myself from the ties of family and the results of my industry. Can you imagine anyone approaching Frederick Douglass' door under any circumstances, or in any locality, and bidding him to leave all behind. " Know ye not who would be free, themselves must strike the blow," was a popular quotation with Mr. Douglass.

The emancipation of the colored people was almost equally the emancipation of the poor whites of the South. "Everybody in the South," writes Mr. Douglass, "wants the privilege of whipping somebody else." The poor white man has been enjoying this privilege now for many years in taking his spite out on the colored brother. It is time we put a stop to it. "Themselevs must strike the blow," says the spirit of Frederick Douglass, and while I do not advocate aggressive violence, I do say that I learn from the character of Frederick Douglass that every man has the human right and ought to defend his life, liberty and home with his life; to die on his threshold rather than surrender what Christianity and the civilized world deem inalienable from man. When the scholarly and courageous Catto fell in the streets of Philadelphia a martyr to manhood and his constitutional rights, and it so shocked the best settlement of Pennsylvania and the whole North that there were no further repetitions of such barbarous outrages,

There are few acquisitions more needed and more necessary for our well being, if not for our future existence under the Stars and Stripes, than manliness. I deny that it was opportunity alone that made Frederick Douglass anything like all he was. He would have been Frederick Douglass in any period and under any circumstances, because he was a man endowed with physical and moral courage. Certainly his times gave him the conspicuous position and much of the popularity he enjoyed, but back of and beneath it all there were these man-making, sterling qualities. For one I believe that the manliness of Douglass more than his fervid oratory and all-round ability is what leaves the chasm between him and our conspicuous men of to-day yawning and unbridged. I have but to refer you to the recent apologetic's gathering of our foremost men, in many papers and speeches (National Afro-American), to give you an illustration of the thought advanced. Instead of a plea for the inalienable rights and privileges of the Negro guaranteed by the Constitution of our country, it influenced me as being the most complete and able defense of the actions, methods and policies of the so-called Anglo-Saxon that I have ever heard. There was no lack of oratory, for the Negro has plenty of that, but the sublime, uncompromising, manly spirit of Frederick Douglass seemed to have been wanting. I for one cannot believe that office-holding should be the rudder for any man's tongue. Principle, and principle alone, must actuate those who would be leaders in our generation to-day. The mantle of Douglass has fallen upon no one who, as yet, has put in his appearance. I for one have been astounded at the opportunist and compromising tactics of those whom Almighty God has otherwise endowed with the ability to lead. Many have taken the position, perhaps with some reason, that we do not need one man to speak for us now. With them I agree, only to qualify my agreement to the effect that we need not one but a thousand manly leaders to speak in our behalf. There is only one man of color to-day whom the American people will listen to, and however much I admire his great work in the South, I am compelled to say that the voice ringing clearly from Tuskegee to Boston is not that of Frederick Douglass. It is the voice of one crying in the wilderness, but it is not rebuking Herod for his sins. This is evidenced by the fact that this Baptist is not clothed in camel's hair, but of fine linen; does not fare on locusts and wild honey, but is banqueted and invited to recline upon Herod's downy couches instead of rotting in the dungeons of Machaerus. The people intuitively recognize a man when he speaks.

I must notice another characteristic of Frederick Douglass that greatly influenced me, viz., his modesty and simplicity. There was nothing of the swashbuckle Knight about this man. He was conscious of his strength, and felt no need of impressing others with it by conceitedness. He knew that it was of itself sufficient to be known and recognized. His books and speeches show the cause rather than the man. The capital Is are as few as language will permit. His speech and bearing alike are indicative of a modesty and simplicity worthy of our imitation.

The would-be leaders of to-day seem always fearful that some one will overlook their presence , while the presence of Frederick Douglass was felt. Then we have many who, though loud and conspicuous among us, become like lambs in leading strings when in the presence or employ of the dominant race, always cursing somebody at the safe distance of the barn door. I believe those best acquainted with Frederick Douglass will bear me out that his bearing and conduct were marked with the same consideration and deference to his race—brothers that distinguished his whole life under all circumstances and among all races and classes. Next to real manliness no acquisition would more lastingly benefit us at this stage of our development than that of modesty. Not subservance, not cowardice, not the manners of the lackey or lick-spittle, but a quiet dignity that while insisting upon our own rights is quick to recognize and concede the rights of others. A gentleman told me recently that, during one of his last speeches, Mr. Douglass said he would be able to concede without reserve the further progress of the colored people when they made less noise. Noise is a feature of savagery and barbarism, and to-day, in Europe, the highest excellence of culture and civilization in polite society is discerned in that quiet modest dignity of bearing, conversation and conduct that distinguishes the most favored arstocrats of the old world monarchies. The American people are complaining bitterly about our braggadocia, noise and bluster, and not without some cause. We live in the exaggeration of things. We use the biggest words obtainable to express the smaller thoughts, and yet for English, pure simple, modest and correct we cannot do better than peruse the writing of such men as Alexander Crummell and Frederick Douglass. This failing of ours as a people not only brings us in disfavor with the whole people, but hinders our advance in the right direction. The know-it-all in the school, college, or the competitive struggle of life cannot acquire more knowledge because, believing that he knows it all, he is unwilling to be informed. The strongest, manliest man is invariably the most modest, considerate and companionable. I would beseech our boys and girls, our young men and women, not only to copy the manliness of Douglass, but acquire his modesty and simplicity. We are not all the greatest lawyers, preachers, doctors and orators, none of us statesmen, very few bankers, surely not the greatest editors, educators, for if we are lawyers, preachers, doctors editors, educators, seizing every opportunity to better equip ourselves for the work at hand, and doing this work conscientiously and with untiring industry. We are great in that we are faithful, and yet not the greatest.

DOCTOR OWEN M. WALLER.

Forcible writer, Associate of Arts, University of Oxford, England; Active Grand Inspector General Southern Jurisdiction Scottish Rite 33; Hon. member Grand Orient, Republic of Haiti.

SANDY W. TRICE.

President of the Sandy W. Trice and Company prominent in secret society circles and the most successful Afro-American merchant in the middle west.

Sandy W. Trice, who has become the leading Afro-American merchant in Chicago, was born in New Providence, Tenn. He came to this city to reside in 1886, worked, saved his money until he acumulated a sufficient sum to enable him to attend the Wilberforce university. When he emerged from that institution of learning he returned to this city,and established himself in business in 1900 at 2918 State street.

He has in the past carried a full line of men's and women's furnishings, dry goods and notions. Lately he organized the Sandy W. Trice and Company, which is incorporated under the laws of Illnois, and on March 1st a department store will open up at his present location.

Mr. Trice is the President of this new company, and its directors are composed of some of the best known men of the race in this city.

In the social affairs among the race, as well as in the secret society circles, Mr. Trice is quite prominent. He is a member of the Odd Fellows, district No. 9, and has served as Grand Director and Deputy Grand Master. He is a member of Hannibal Lodge Knights of Pythias, True Reformers, and a member of the Trustee Board of Bethel church.

In 1894 Mr. Trice was united in marriage to Mrs. Helena Fisher, and he freely admits that he owes his success in business to the keen foresight of Mrs. Trice, who has proven herself the equal of the best business men and women in any section of the country.

Mr. and Mrs. Robert McComer, 5512 Grove avenue, will celebrate their 25th marriage anniversary with a reception at their residence, Thursday, Jan. 11, 1906, from 8 to 12 p. m.

Through the efforts of Mr. Julius N. Avendorf, a select "Subscription Dancing Party" is to be given at Oakland Music Hall January 5th, 1906. Mr. Avendorf takes great delight in promoting pleasure giving events and a good time is promised all who attend.